

# Now or Never

Workout your Salvation with Fear  
and Trembling.

OR,

A serious Exhortation to all  
poor Sinners to lay hold upon Christ Je-  
sus, who is the Fountain of all Happiness,  
and who is the onely Rock from whence  
doth spring all their Comfort.

Herein is also laid down several Motives,  
declaring the necessity of this Work, that  
it ought not to be put off for to morrow ;  
but that every poor sinner should strive  
to enter in at the strait Gate, now, whilst  
he hath an opportunity in his hand , lest  
he be snatched away by Death , and then  
it will be too late.

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*The 28th Edition, with Additions.*

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2 Cor. 6. 2. *Now is the accepted time :  
behold, now is the day of Salvation.*

Mat. 25. 13. *Watch therefore, for ye know not  
neither the day, nor the hour, wherein the  
Son of man cometh.*

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By R. B.

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# Now or Never

Work out your salvation with fear  
and trembling

OR

A serious Exhortation to all

poor sinners to lay hold upon Christ

the word is the foundation of all Happiness

and who is the only way from whence

doth spring all the life of the soul

Heaven is attained

declaring the need of it

it ought not to be put off to tomorrow

but that every poor sinner should strive

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he hath an opportunity in his hand, till

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By A. B.

Printed by H. B. for T. T. at the

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*Heb. 3. from the 7th, to the 16th. verse.*

Wherefore as the Holy Ghost saith. To day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the Wilderness, when your Fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that Generation, and said, they do always err in their hearts, and they have not known my ways. So I swore in my Wrath, they shall not enter into my rest.

Take heed Brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of Sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end: Whilst it is said, To day if you will hear his voice, harden not your hearts as in the provocation.

These words of the holy Apostle Paul, are a serious exhortation to all sinners

Now or Never.

to lay hold on Christ Jesus ; we are stirred up speedily to believe in him ; to day, while it is called to day, lest we by neglecting of this opportunity, and by our unbelief, do incur a heavier and more sore Judgment upon us , than hard-hearted Israel did , who grieved Moses forty years together, and by reason of their unbelief they did not enter into the Rest that was promised them, but fell by the way of the Wilderness.

Now then poor Sinners, I would in this small Treatise endeavour to stir you up to lay hold upon Christ Jesus, who is the Fountain of all our happiness, who is the Well-head from whence doth spring all our spiritual and temporal enjoyment, and the more earnestly to encourage you to lay hold on this your only Supporter, I shall endeavour to lay down some Motives to stir you up to this work : And that it may be done speedily, to day, while it is called to day, I shall desire you to Read the Words of Solomon the Wisest of Men & best of Kings, as you shall find them written in the 9th of Ecclesiastes, Verse 10. the words are these, Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the Grave whether thou goest. The particular aim in Solomon in these words, are to them that were mortal

## Now or Never.

tal, and that wisdom, piety and riches, and all the earthly enjoyments that a poor Soul can have in this life; it will not exempt him from Death, all the Creature comforts are but vain and transitory: we are here to day, and in the Grave to morrow, therefore we have little reason to set our affections on things that are parting from us, or otherwise we are parting from them: But let us take the good advice of the holy Apostle Paul, to set our affections on things above, and not on things that are beneath. Before I come to lay down the Motives to sit you up to the work you are to do, I shall lay down this General Observation: which is,

Doct. That the work of this life cannot be done after this life is ended; therefore while we have time in this life we must use all diligence, To make your Calling and Election sure; to day, while it is called to day, harden not your hearts. This is the day, Now or Never, there is no repentance in the Grave the grave hath no work, but heaven hath work, and hell hath suffering; Now then to entice you to this work, let me tell you.

First, Know that time cannot be recalled, that which was once will be no more; yesterday will never come again, and this day is passing away, therefore work while you have day, the night will come, and then you cannot

## Now or Never.

work? 'Tis true, while the Candle burneth you may make use of its light, but when that is done it is too late to use it. The time that is now frasted and Complimented away, the time that is unnecessarily spoiled and kept away, the time that is wickedly and presumptuously sinned away, how precious would it one day seem to all? O how happy would it be to poor sinners if at the dearest rate they could redeem it: but this cannot be.

It cries, O! tears, O! price, O! pains would bring back long abused time, how happy were this dead-hearted world: if it would then serve their turn to say to the vigilant peccers; Give us of your Oyl, for our Lamps are gone out; O! to cry, Lord, Lord, open unto us: when the Door is shut, the foolish would be saved as well as the wise; but they shall not attain salvation who have not striven in some measure to make use of their time to a better purpose than they have done, who have vainly and foolishly lost their precious hours after their vain delights, Matth. 25. This is the day of salvation, this is the accepted time, while it is called to day hearken, and harden not your hearts.

Secondly, As time can never be recalled, so Life shall never here below be restored, Job 14. Eter. 14. If a man dye, shall he live here again?

## Now or Never.

again? All the days of our appointed time, we must therefore wait in faith and diligence till our change shall come. We have but one Life here upon Earth to dispatch the work that our Christian life dependeth upon, and if we lose that we are undone for ever; while you are on this side of the Grave, you have time to read, to hear, to pray, but when this time is done it shall be so no more: you shall rise from Death to Judgment, according as you have led your Life here, you shall have your Reward hereafter: Now you may enquire of your Friends and Teachers what you should do to be saved, and you may receive particular instructions, and exhortations, and God may bless the endeavours of those who are assisting to you in the work, so far, that your poor Soul may be saved, but when life is past, it will be so no more. Had Hell but such an offer as this, and if any cries would procure it from their righteous Judge, O what a change would there be among them? how importunately would they cry to God, O send us once again upon the Earth, once more let us see the face of Mercy, and hear the tenders of Christ and Salvation, once more let the Ministers of the Gospel of Jesus Christ afford us their help, and reach in season and out of season, once more let us have the help and company of thy Saints, and we will scorn



## Now or Never.

them, abuse them, and persecute them no more; that we might once more be admitted into the holy assemblies, and have the Lords days to spend in the business of our Salvation: It makes my heart even tremble to think how those poor Damned Souls would strive with God to try them once again, if they had but the least encouragements of hope, but it cannot be, it will not be, they had their Day, they cannot lose their time and have it, they had true and faithful Guides, and would not follow them: long did Christ wait with the Patient renders of his Blood and Spirit, his grace was offered, but it would not be accepted: such mouths must be stopped for ever with a (Remember thou in thy Life-time receivest thy good things, Luk. 16. 25.)

If ever you will repent and believe, it must be Now, or Never, If ever you will be converted and sanctified, it must be Now, or Never. If ever you will be pardoned and reconciled to God it must be now. O that you were wise, and that you understood this, and that you would consider your latter end, Deut. 31. 29.

O let me intreat you to let the words of our blessed Redeemer sink into your hearts: Luk 19. 41. 42. If thou hadst known, even thou in this thy day, the things that do belong unto thy peace, but now they are hidden from thine eye.

Thirdly,



## Now or Never.

Thirdly, As there is no return after this Life, to live upon the earth, so there will be no doing this work hereafter; Heaven is for a more glorious work, and Hell will be for most horrible punishments: It is now that you must Sow, and hereafter that you must Reap: it is now that you must Work, and then that you must receive your Wages. O therefore poor Soul whether thou dost abide let me persuade thee to be up and be doing, be not like the Children of Israel, who murmured and repined at the Providences of God, because they did not inherit the Land of promise presently, but do thou patiently wait God's time, and be thou never sloathful, but with all speed set forward to thy heavenly Canaan, that so thou mayest be ready when God shall please to call thee unto the Inheritance thereof.

Let me lay before you the Duties by way of Duties in some few particulars; to begin with the lowest of all: then

First, In the works of your bodily calling you must use diligences: In the sweat of your Brows you must eat your bread, Gen. 3. 19. Six days shalt thou labour and do all that thou hast to do, Exod. 20. 9.

Success is Gods ordinary reward of corporal diligence, and Diseases, Poverty, and Shame, are the usual punishments of sloath.

Secondly,

## Now or Never.

Secondly, Are you Parents, or Governours of Families? You have work to do for God, and for the Souls of them that God hath intrusted with you. Be diligent in Family Duties: remember that you and your Families are going to the Grave where you have heard there is no work; therefore what you do must be Now or Never, so day while it is called to day, neglect not any work which will forwaite you to Heaven.

Thirdly, Have you Ignorant or ungodly Neighbours whose misery calls for your compassion? Speak to them, and keep them with all diligence, lose not any opportunity of doing good while you are alive: do what thou canst to keep thy Ignorant Neighbour from eternal Death, for when thou art in the Grave thou canst do no good. Up therefore and be doing with all your might.

Fourthly, Hath the Lord lent you Riches in this World? He hath expected then that thou shouldst relieve those that are in want, especially do good to those that are of the household of faith: Cast thy Bread upon the waters, for thou shalt find it after many days: Do good before thy heart be hardened, thy riches blasted and consumed, thy opportunities taken away: part with it, before it part with thee.

Fifthly, Hath God intrusted you with power? Then seek to promote the glory of God,

## Now or Never

relieve the oppressed, right the widow and the fatherless, cherish them that do well, be a terror to them that do evil, Let those that work the work of the Lord be with you, without fear, 1 Cor. 16. 10.

Sixthly, To come a little nearer to you yet. Are any of you yet in the state of nature, born only of the flesh, and not of the Spirit? Wake out to Christ, call mightily to him; for there is no Conversion or Repentance unto Life in the Grave, whether thou goest; if ever thou wilt be saved, thou must do it Now or Never.

Seventhly, Hast thou any predominant Sin that over-ruleth thee, or that woundeth thee, or keepeth thee from being acquainted with God? Strive to resist those things, and endeavour to abhor them in thy very thoughts; hate the doors of the Harlot, or the Ale-house, where thou formerly hast committed many grievous sins.

Eighthly, Art thou in a declining condition, hast thou lost thy first desires and love? O then, up and be doing thy first Works, and remember from whence thou art fallen, cry out with Job, Job 29. 2. 3. 4. 5. Oh that I were as in months past, as in the days when God preserved me, when his Candle shined upon my head, and when by his light I walked through darkness: as I was in the days of my

Now or Never.

my Youth, when the secrets of God was on thy Tabernacle, when the Almighty was yet with me.

Fourthly, Art thou in ignorance concerning thy Converted Estate, dost thou not know whether thou art in a state of Life or Death? be thou careful then, and use the means that God hath appointed thee for assurance, search the Scriptures, for in them are the Words of eternal life. Examine your selves whether you be in the faith, prove your selves, know ye not your own selves that Christ is in you, except ye be Reprobates, 2 Cor. 13. 5.

Lastly, In all the duties of thy calling, whether Civil or Religious, seek to inflame thy Soul with the word of God, admire his mercies. Taste and see that the Lord is gracious let his fear command thy soul, and trust in him alone, cast all thy care and thy self upon him. When thou art reading of the Word, have an obediential fear and love to it, and let it be sweeter to thee than the Honey-Comb, resolve to do what thou therein findest to be the will of God.

Thus I have shewed thee, O poor Soul, in some measure what is thy duty to do, but these are but short hints of what might be opened to you; but I must be but short, because there are some other things of great concernment to thy poor soul, to speak something to before I come

Now or Never.

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to a conclusion : And that I may not leaue  
pooꝝ soules in darknelſ, there are ſome few par-  
ticulars that I would perſwade a Chriſtian to,  
the firſt is this.

First, Let me beg of thee to liue as one that  
beliebeth there is t God, and that this God is  
the Creator, Lord, and Ruler of the uniuerſal  
World: Believe that this God is Almighty  
and euer-liuing, and that the greateſt men are  
leſſ than worms in compariſon of this great  
God. Believe that God is wiſe, powerful, and  
that he is able to ſaue thee ; and as he is able,  
ſo he is willing, if thou by a true and liuely  
Faith doſt lay hold on him : O liue in the be-  
lieſ of this.

Secondly, Liue as one that doth believe  
Mankind is fallen into ſin and miſery, and  
that all men are under the Condemnation of  
the Lawes of God, till they are deliuered, and  
liue as Men that conſider that there muſt be a  
great Change wrought in you before that you  
come to dye.

Thirdly, Liue as men that verily and truly  
believe that you are Redeemed only by Jeſus  
Chriſt, who hath ſuffered for our Sins, and  
brought the glad tydings of ſalvation to your  
pooꝝ ſouls : O believe in this Chriſt, and lay  
hold on all the precious promiſes that are in  
the Goſpel : O caſt your ſelues upon him who  
is the Phyſician of your pooꝝ ſouls.

Fourthly,

## Now or Never.

Fourthly, Believe that the Holy Ghost is given by Iesus Christ to conquer, to quicken, to sanctifie all that he will save: and that except you be boyn of the Spirit, you shall never enter into the Kingdom of heaven, and that, If any man have not the spirit of Christ, the same is none of his, Rom. 8. 9.

Fifthly, Live in this helter, that sin is the greatest evil, and that which doth give the greatest Offence to the great and Holy God, and that is the evil which the Lord abhorreth.

Sixthly, Believe that this sin will not be pardoned without Repentance, and this must be true Repentance also; which if it be so, it will not let thee live in any gross sin.

Seventhly, Live as Members of this Church of Christ, having Communion with his Saints, and live as those that believe there is a Life everlasting, where the sanctified shall live in endless joy, and the wicked in everlasting woe.

Lastly, Live as those that believe that this life is given only to make a preparation for a better: all that ever shall be done for your Salvation, must be Now or Never: Live and believe that the world and the flesh are the deadly Enemies of your Salvation: If ye live after the flesh, ye shall dye after it, but if by the spirit ye mortifie the deeds of

of

## Now or Never.

of the body, ye shall live: Rom. 8. 13.

Christians, let me tell you, that in all undertakings your only aim should be the glory of God, and you ought to do every thing with an obediential fear; knowing that there is none in Heaven nor upon Earth that can save your Souls, but the great God of Heaven and Earth. To this Obedience let me persuade you in a few particulars as follows.

First, The Work of God must be done with fear and reverence: God will be sanctified of those that draw near him, God will be served as God, and not as man. God will not be prayed to with a regardless mind. It is a dreadful thing for poor dust and ashes to speak to such a great God, but it is a very dangerous thing to speak lightly and irreverently of him: It concerns every believing soul to have more of the fear of God upon his heart, than the common people of the world have, for they that have tasted that the Lord is gracious, have great cause to have a reverential fear of his Name.

Secondly, It is requisite that you be very serious and sober in all your services you perform to God: be fervent and serious in seeking of God, and your own salvation.

Thirdly, Let your services to the Lord be performed with an understanding heart: God delighteth not in the blind devotion of

Men



## Now or Never.

Men that know not what they do: Prayers not understood, are not Prayers; for no mans desire goes beyond his knowledge, and he expresseth not his desire, that knoweth not what he expresseth: if understanding be necessary in our common discourse, much more in our Addresses to the most high. A man of understanding is of an excellent spirit, but God hath no pleasure in Fools. Prov. 27. 17.

Fourthly, God is a Spirit, and he must be worshipped in Spirit and in Truth, John 4. 25. The Father seeketh such to worship him. God calleth for the heart, he looketh upon the inward desires of the soul, if that be right, all will be well.

Fifthly, The body hath its part in the service of God as well as the Soul, the body must express the inward Reverence and Devotion, of the Soul: there ought to be a very decent behaviour in every Child of God at all times, but especially when he is about any work that concerns his Soules health.

Sixthly, God will be served with Purity, and Holiness: God abhorreth the sacrifices of the Wicked and Disobedient, those that serve him must have undefiled Garments, they must put on the White Robe of Christs righteousness.

Seventhly, God will be served universally and entirely in all his commands, and with all

### Now or Never.

all your faculties ; your work of piety, justice, and charity must never be separated : God will be served with love and delight. O dear Christians, consider what a glorious Priviledge the Saints have, who live always in the joys of the Lord ! and truly a helpever hath great cause of joy, and the chief cause of his Joy is, that his sins are pardoned, that God is reconciled to him in Christ Jesus : he hath the promises of God that all things shall work together for his good, even his greatest sufferings. He is always in the care of a tender Father, and he hath leave to draw neer unto him, and open his heart to him in Prayer, even in the greatest straits and wants that can come to him.

Having thus in a brief and short discourse laid down in some particulars the duty of every poor soul that would have an interest in Christ Jesus, and I would it were the Lords good pleasure that I could perswade any poor soul to be desirous and diligent in attaining to that happiness, which is, to lay hold upon Jesus Christ, and to rely onely upon him : O Christian, cast thy self and all that is thine upon the Shoulders of him who is able to bear thee, and he is willing to bring thee through all difficulty, if so be thou art willing to leave thy Sins, and repent thee of all thine Inquietes.

## Now or Never.

If a man have an ear to hear let him hear;  
O dear Christians, consider these words, now  
is the time that you are called upon; even now  
while you have opportunities; now, hear the  
Word preached by the faithful Ministers of  
the Gospel, lest by Death you are snatched a-  
way, and then it will be too late.

Now you have abundance of private helps,  
now you have the Lords-day to spend in holy  
exercises for the edification of your poor souls.  
Now you have choice and serious Books to  
meditate on, and blessed be the Lord, you have  
the good and just Protection of a Christian  
King, O these are great mercies, and we do  
not know how long, or how little while we  
may enjoy them; O therefore make good use  
of time, for this time will not last alwayes,  
O therefore Now or Never work out your  
Salvation with fear and trembling.

Consider the words of the Apostle Peter,  
in the second Epistle, the first Chapter, & the  
tenth Verse, Wherefore the rather Bre-  
thren, give diligence to make your calling  
and election sure, for if ye do these things,  
ye shall never fall. In these words there is the  
Christians duty laid down in the former part  
of the verse, in these words, wherefore the ra-  
ther Brethren, give diligence: then in the  
succeeding words, are the reasons laid down  
wherefore this diligence is required, and that

### Now or Never.

is, to make your calling and election sure : then in the last clause of the Verse, there is a gracious promise to all that are diligent in this work ; for if you do these things , ye shall never fall. ¶ What comfortable Words are these to a poore soul, who strives to attain to this Work, who is diligent in working out his Salvation with fear and trembling : ¶ Let us labour earnestly for the true faith, that we may attain to some assurance of our salvation : Let us consider & meditate upon those words of the holy Apostle Paul, Heb. 10. 21. to the 25 verse, the words are these : And having an High-Priest over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure Water. Let us hold fast the profession of our faith without wavering, for he is faithful that promiseth , and let us consider one another, to provoke unto love, and to good Works.

Beloved, these things must be done, now, or else when we have lost our season , it will be too late. Before I come to a full conclusion, I would once again perswade thee to a holy life, for fear thou art overtaken with an untimely Death, I call that untimely death, that is, if thou art not prepared for it : we have not so much cause to fear death, as we ought to be :

### Now or Never.

wast our wiscked life: it is too common a reception amongst many, that death puts a period to all our troubles. A short Life and a sweet life, being the vulgar Proverb: the sense of their pain, more than the desires of their being freed from their sins inviting the hastiness of their lips. I confess it is a happiness to die indeed, if we are fitted for death, if we die with a conscience void of offence towards all men; but alas, if otherwise, our corporal death is but a separation of Soul and Body: Death is common to the good as well as the bad; to the Prince as well as the Peasant, as the woman of Tekoa told David, we must all dye, and are as the waters spilt upon the ground, that cannot be gathered up again, 2. Sam. 14. 14.

But who is it that truly considers the fearful separation of soul & body from the gracious presence of a merciful God? who is it that would here live in Prison, a Dungeon, a sink of sin, rather than in a Pallace of royal freedom? O Lord who is it that doth not tremble to think upon this fearful parting? Whose heart doth not ake w<sup>th</sup>in him, to think upon that woful sentence of Condemnation? Mark 25. 51. Depart ye cursed into everlasting fire. This will be a sad parting to all those who have not tasted, the Lord is gracious, and who have not laboured with diligence to make their

### Now or Never.

their calling and election sure. Consider of  
it poor soul, whoever thou art that remain in  
an unregenerate estate, whether it be not thy  
chief concern to be earnest with God in pray-  
er, and in all other duties of a Christian, now  
while thou hast health in this life, least when  
thou come to die, death prove an eternal death  
to thy poor soul: I do not mean that the soul  
can die; but when the soul and body part, thy  
soul will be certainly burning in hell-fire, &  
never dye: Oh let the consideration of the  
shortness of this life, stir thee up to a prepara-  
tion for death, that whensoever it comes upon  
thee, it may not come at unawares to thee,  
but be thou ready to embrace death, and say,  
Come Lord Jesus, come quickly.

What are honors, Beauty, Riches, high  
Places, Wit, Strength, Friends, are they  
not empty Vials? are they not common to  
the wicked as well as the good? surely they  
cannot help, they cannot satisfie in the evil  
day, when death comes all will forsake thee, &  
prove but as miserable comforts, and deceit-  
ful friends; therefore Now or Never is the  
time for thee to work in. O let thy soul take  
heed in time, let not the love of the world be-  
witch thee: dye thou must, it cannot be avoid-  
ed, but when thou knowest not. All the days  
of thy appointed time thou shalt wait, till  
thy change cometh, Job. 14. 14. Can that  
Tenant

Now or Never.

Tenant be light at the heart, that knows he shall quickly be turned out of doores, and hath no place provided wherein he may put his head? O, canst thou eat, or drink, or sleepe quietly, & art no way assured of a better dwelling, when this earthly house of thy tabernacle here shall be dissolved: Oh poore soul be no longer deluded, be no longer so desperate as to hazard thy eternal happiness for the shadows of pleasure, for the shadows of profit, which are all but Vanity & deception of Spirit.

To conclude then dear Christians, let me exhort you in the fear of the Lord, to a serious diligence in seeking those things which conduce to the happiness of your poore souls: what though persecutions arise, be not troubled: persecutions is the crown and rejoycing of a true Christian. Our Saviour pronounceth them happy who forsake Father & Mother, or Land, or any thing for his names sake: As tribulations abound, so do our consolations, our enemies being instruments of comforting us by afflicting us: what creature then should be more joyfull than a Christian? for God the Creator he is comforting us, while the Creature is afflicting us: Be not impatient then, O suffering soul, at the rage and malice of the greatest Adversary thou canst have, since by the enjoyment of our heavenly Father we are more than conquerours.



## Now or Never.

Account it the greatest benefit to lye down patiently in the bed of affliction, where Christ rests himself with thy soul, and will shortly come and lodge with thee in some gracious visitation, yea; he will visit thee with abundance of consolation, and then thou shalt account thy self a gainer, if thy afflictions have been so great as to bring forth an eternal reward of joy and blessedness.

To bring all then to a conclusion, let the consideration of all the fore-going Benefits which thou wilt attain unto by serious diligence in the practice of holiness, intice thee Now or Never to Work out thy Salvation with Fear and Trembling.

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